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LATIN TRANSLATION.

Ad Temoriam hodie potentiam præpollentem invoco Trinitatis.

Credo in Trinitatem sub unitate numinis elementorum. Apud Temoriam hodie virtutem nativitatis Christi cum eâ ejus baptismi, virtutem crucifixionis cum eâ ejus sepulturæ, virtutem resurrectionis cum eâ ascensionis, virtutem adventus ad judicium aeternum.

Apud Temoriam hodie virtutem amoris Seraphim in obsequio angelorum, in spe resurrectionis ad adipiscendum præsum. In orationibus nobilium patrum, in predictionibus prophetarum, in prædicationibus apostolorum, in fide confessorum in castitate sanctorum virginum, in actis virorum justorum.

Apud Temoriam hodie potentiam cœli, lucem solis, candorem nivis, vim ignis, rapiditatem fulgoris, velocitatem venti, profunditatem maris, stabilitatem terræ, duritiam petrarum.

Ad Temoriam hodie potentia Dei me dirigat, potestas Dei me conservet, sapientia Dei me edoceat, oculus Dei mihi prævideat, auris Dei me exaudiat, verbum Dei me disertum faciat, manus Dei me protegat, via Dei mihi patet, scutum Dei me protegat, exercitus Dei me defendat, contra insidias dæmonum, contra illecebras vitiorum, contra inclinationes animi, contra omnem hominem qui meditetur injuriam mihi procul et prope cum paucis et cum multis.

Posui circa me sane omnes potentias has contra omnem potentiam hostilem sàvam excogitatum meo corpori et meati animæ, contra incantamenta pseudovatum, contra nigras leges gentilium, contra pseudoleges heresios, contra dolum idolatriæ, contra incantamenta mulierum et fabrorum ferrariorum et druidum, contra omnem scientiam quæ occæcat animum hominis.

Christus me protegat hodie contra venenum, contra combustionem, contra demersionem, contra vulnus, donec meritus essem multum premii. Christus [sit] tecum, Christus ante me, Christus me pone, Christus in me, Christus infra me, Christus supra me, Christus ad dextram meam, Christus ad lavam meam, Christus hinc, Christus illinc, Christus a tergo.

Christus [sit] in corde omnis hominis quem alloquar, Christus in ore cuiusvis qui me alloquatur, Christus in omni oculo qui me videat, Christus in omni aure quæ ne audiat.

Ad Temoriam hodie potentiam præpollentem invoco Trinitatis. Credo in Trinitatem sub unitate numinis elementorum.

Domini est salus, Domini est salus, Christi est salus, salus tua, Domine, sit semper nobiscum.

ENGLISH TRANSLATION.

"At Tara (Temur), to-day, I invoke the mighty power of the Trinity. I believe in the Trinity under the unity of the God of the elements.

"At Tara, to-day, [I place] the virtue of the birth of Christ with his baptism, the virtue of his crucifixion with his burial, the virtue of his resurrection with his ascension, the virtue of the coming to the eternal judgment.

"At Tara, to-day, [I place] the virtue of the love of Seraphim, [the virtue which exists] in the obedience of angels, in the hope of the resurrection to eternal reward, in the prayers of the noble fathers, in the predictions of the prophets, in the preaching of the apostles, in the faith of the confessors, in the purity of holy virgins, in the deeds of just men.

"At Tara, to-day, [I place] the strength of heaven, the light of the sun, the whiteness of snow, the force of fire, the rapidity of lightning, the swiftness of the wind, the depth of the sea, the stability of the earth, the hardness of rocks [between me and the force of paganism and demons.]

"At Tara, to-day, may the strength of God pilot me, may the power of God preserve me, may the wisdom of God instruct me, may the eye of God view me, may the ear of God hear me, may the word of God render me eloquent, may the hand of God protect me, may the way of God direct me, may the shield of God defend me, may the host of God guard me against the snares of demons, the temptations of vices, the inclinations of the mind, against every man who meditates evil to me, far or near, alone or in company. I place all these powers between me and every evil and unmerciful power directed against my soul and my body (as a protection) against the incantations of false prophets, against the black laws of Gentilism, against the false laws of heresy, against the treachery of idolatry, against the spells of women, smiths, and Druids, against every knowledge which blinds the soul of man. May Christ to-day protect me against poison, against burning, against drowning, against wounding, until I deserve much reward.

"Christ (be) with me, Christ before me, Christ after me, Christ in me, Christ under me, Christ over me, Christ at my right, Christ at my left, Christ at this side, Christ at that side, Christ at my back. Christ (be) in the heart of each person whom I speak to, Christ in the mouth of each person who speaks to me, Christ in each eye which sees me, Christ in each ear which hears me.

"At Tara, to-day, I invoke the mighty power of the

Trinity; I believe in the Trinity, under the unity of the God of the elements.

"Salvation is the Lord's, salvation is the Lord's! salvation is Christ's! May thy salvation, O Lord, be always with us."

THE HARP OF ERIN.

The harp that once thro' Tara's halls
The soul of music shed,
Now hangs as mute on Tara's walls,
As if that soul were fled.
So sleeps the pride of former days,
When glory's thrill is o'er;
And hearts that once beat high for praise,
Now feel that pulse no more.

No more to chiefs and ladies bright
The harp of Tara swells;
The chord alone that breaks at night,
Its tale of ruin tells.
Thus freedom now so seldom wakes:
The only throb she gives,
Is when some heart indignant breaks,
To show that still she lives.

MOORE.

TO CORRESPONDENTS.

All letters to be addressed to the Editor, 9, Upper Sackville-st. No anonymous letter can be attended to. Whatever is sent for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee for his good faith.

As the expense of the publication is necessarily heavy, prompt Subscriptions are earnestly solicited, which our friends will observe, are payable in advance. The amount may be forwarded either in postage stamps or a post-office order, payable to Mr. Wm. Curry, Upper Sackville-street, Dublin.

Contributors will be good enough not to consider that their communications have been disapproved of, or will not be ultimately inserted, because they do not appear immediately in our pages. The nature of our undertaking will afford an obvious explanation why delay may, sometimes, be unavoidable.

Press of matter in our present number reluctantly obliges us to postpone the insertion of several valuable communications, as also advertisements. The challenge in our first number has not yet been responded to.

The Catholic Layman.

DUBLIN, FEBRUARY, 1852.

We have already stated, in our first number, the manner in which we propose to deal with the important questions about which the Church of Rome and the Church of England and Ireland are divided. It is our earnest desire to lay aside all prejudices, and all party feeling, and apply ourselves to seek for truth, for ourselves and for others, and to embrace it on whichever side it may be found. We have promised, and it is our earnest desire, to do this in a spirit of candour, with our hearts prepared to embrace the truth; and in a spirit of love and charity to those who may be found to differ from us.

We have already had much reason to hope, that our undertaking has been received in a corresponding spirit by men of various political and religious parties; and it is our greatest desire, in this number, at once to prepare the way for such a consideration of the subject, and to give good ground of confidence to men of all parties, that we are anxious and able to consider such subjects in the spirit of impartiality, kindness, and charity, which we have proposed.

It has ever appeared to us, that one great cause of the evils which spring from religious controversy—one of the greatest reasons why it does not tend to bring men more to an agreement in the truth, is this: that, on both sides, men are too forward in charging their opponents with what they suppose them to hold, instead of taking due pains, and candidly inquiring from their op-

ponents themselves, what they do really hold. While such a course is followed on both sides, or on either side, no real good can be expected from discussion. If I say to a man, you believe such and such follies or absurdities; and if he be conscious to himself that he does not believe those things, he thinks me either a slanderer or a fool: and he will not think himself called on to consider the arguments or reasons which I produce. And he is right; for each man knows what he himself believes in his own mind, better than any other man can know it; and no man can be called on to consider reasons for disbelieving what he himself already disbelieves.

We are persuaded that most men who are ranged on opposite sides in controversy, if they would each take pains to learn what the other really thinks, would find that they agreed with each other more than they supposed at first. And they would then be much more disposed to discuss fairly with each other, the things in which they really differed; because they could then avoid giving each other that needless and unjustifiable offence, which makes men unwilling to consider each other's arguments.

Our present object is to take out of our way such obstacles as these—to prepare for understanding each other: to lead to such a statement on both sides, as may give the greatest hope and the best opportunity of honestly considering each other's arguments about those things in which we really differ.

It is our conviction, that both parties have erred in attributing to opponents what they did not really hold; and that each party has thus been hardened against considering the reasoning of the other.

We give precedence here to Roman Catholics; we give a list of some of the things which they have been charged with holding. We ourselves give no opinion here, whether these things have been justly charged on them or not. We invite Roman Catholics to say that for themselves. We desire to know what they do really believe; and we desire that Protestants in general should understand it. We may hereafter treat in the same way some of the things which Roman Catholics charge members of the Church of England and Ireland with holding; but in this article we confine ourselves to charges made against Roman Catholics.

First. They are commonly charged with holding transubstantiation: and they who bring this charge generally undertake to say what Roman Catholics understand by transubstantiation, instead of letting Roman Catholics state it for themselves.

And they explain it thus—They say that Roman Catholics believe, that when the words of consecration are spoken over bread and wine by a priest, the whole substance of the bread is changed into the whole substance of the body of Christ, and the whole substance of the wine is changed into the substance of his blood; so that if any man should say that the consecrated bread is indeed the body of Christ, but that the substance of bread remains *along with the body of Christ*, that man is accursed.

They further charge Roman Catholics with believing (what seems quite contrary and inconsistent with the part of the charge already given above), that the *consecrated bread* is both the *body and the blood*, too, of Christ; and that the *consecrated wine* is not only the blood of Christ, but the *body of Christ*, too. Here, Roman Catholics are charged with believing things that contradict each other; for how can the bread be changed into the body, and the wine be changed into the blood, and yet, the bread by itself be *both the body and the blood*, and the wine also be both the *body and the blood*? Surely there cannot be many who believe *both* of the things thus charged on them.

Again, Roman Catholics are further accused of believing, that when the bread and wine cease to exist at the words of consecration, it is not merely the body and blood of Christ which become present in their place, but Christ himself, whole and entire, which is there upon the altar. This is a great difference. Christ is not mere body and blood. There must be his human soul, and still more, there must be the Divinity itself, the very essence of the Divine nature, the very substance of God himself. It takes all this to make up "Christ, whole and entire." According to this view of transubstantiation, Roman Catholics are charged with believing, that when the priest speaks the words of consecration over the bread, that bread is actually turned into God!!

And as if to convict Roman Catholics of holding the utmost degree of absurdity that could be imagined, they are charged with believing that all this is true of each crumb of the bread by itself; and that not only at the time of the celebration of Mass, but that this continues so in any particle that remains after Mass is over; so that if the smallest crumb fall on the ground, into the dust of the priest's feet, and lie there until next day, that crumb, lying in the dust, is "Christ, whole and entire!" It is not merely a particle of the body of Christ; it is Christ himself, whole and entire; Christ himself, his whole body, his whole blood, his human soul, his Divine substance, all lie there in the dust, under the appearance of a crumb! Such is what Roman Catholics are commonly charged with believing; and not only so, but they are accused of holding that every one who does not believe *every word* of the above, is accursed.

Now, we trust that there are multitudes of Roman Catholics whose sense and reason, to say nothing of their knowledge of Scripture, and their reverence for Jesus Christ our Lord, keep them from believing such things as these. And we earnestly and indignantly protest against such a belief being charged against any individual who does not really believe it; of which each man knows best himself whether he believes it or not. We earnestly invite Roman Catholics to consider whether they do indeed believe these things; and if their conscience testify to them that they do not, we entreat them to take this opportunity of setting themselves right with Protestants, by letters directed to the Editor of this paper, stating that they do not believe these things. Surely Roman Catholics ought to wish, that Protestants should rightly understand what they really believe.

There are other accusations founded on the charge of transubstantiation. As for instance, that they worship the consecrated bread as if it were God! giving it the same worship of Latraria which is due to the true God. Again, that they worship with Divine worship that very thing which they eat with their mouths.

But we must proceed with some other charges.

They are often accused of idolatry, and that of the highest kind.

They are accused of worshipping the Virgin Mary.

They are accused of praying to her. Not merely of asking her to pray for them, but of praying to her, and also to saints and angels.

They are accused of making her a mediator and a saviour; and of attributing to her all that the Scriptures attribute to Christ.

They are also accused of saying that all believers in Christianity, except themselves, shall be damned for ever.

Roman Catholics are also very commonly accused of holding many doctrines and opinions, which (if they really did believe them) would make it very hard, or almost impossible, for Ro-

man Catholics to be loyal subjects of our Queen, or honest men in their dealings towards others. Thus, they are accused of believing, that if the Pope should order them to rebel against the Queen, it would be their duty to God to turn rebels. And they are accused of believing that faith is not to be kept with heretics or Protestants; and that any promises or oaths made to Protestants are not binding.

How greatly we might increase our list of charges! but we stop here for the present. These are enough to make a beginning towards putting matters on a better and more hopeful footing between the two parties.

These are dreadful charges to bring against men: and great mischief must follow if they are not properly treated. Protestants who believe that Roman Catholics really hold these things, will, of course, be exasperated against them. Roman Catholics who feel that these things are *unjustly* charged against *them*, will be exasperated against those who make these charges. A country cannot prosper—cannot be at peace—whose children thus learn to hate one another.

Is it not a noble and a useful undertaking to seek to clear up misconceptions where they exist, and to take away hatred where it should not exist? Is not this to serve our country, and to promote its peace?

We are ourselves convinced, that there are multitudes of Roman Catholics, in every rank of society, from the highest to the lowest, who reject many or most even of the things charged on Roman Catholics. Their reverence towards Christ keeps them from what is dishonouring to him; and their integrity and good faith keep them from what is false and treacherous towards their fellow-men.

We have often heard Roman Catholics deny that they hold such things, and we have ever accepted their denial with confidence and pleasure. We trust that any Roman Catholic, who feels guiltless of any of the charges we have mentioned, will not feel hurt at our *stating* those charges in our pages. We believe that numbers of Roman Catholics are anxious for a fair opportunity of denying and repudiating such doctrines; and we desire only to give them this opportunity. We are prepared to accept such denials with a generous confidence; and we invite Roman Catholics to come forward and clear themselves of whatever they do not really hold. Above all others, we invite the Roman Catholic priesthood to come forward openly, and disclaim whatever they think is unjustly charged on their religion, and we place our pages at their disposal for the purpose.

We are prepared to believe every one who says that he does not hold any false or wicked doctrine which has been attributed to him, and to rejoice in the belief. Still it may be our duty to discuss with him whether his church holds it or not. While we believe him affirming that he does not hold it, it may be our duty to show that his church does hold it; that the highest authorities of his church, those authorities which are most certainly infallible, if there be any infallibility in it, have actually decided in favour of what he denies.

It is probable that this, more than anything else, has led to the undistinguishing charges made by some Protestants against all Roman Catholics, of holding doctrines that are dishonouring towards Christ and wicked towards men. These Protestants see such things decreed by authorities in the Church of Rome, which authorities they suppose all Roman Catholics must hold to be infallible. And from this they conclude, that all Roman Catholics do believe all the things that have been thus decreed. But these Protestants are greatly mistaken, and in many ways. There are many and various

opinions in the Church of Rome about what authority or decision is infallible. Oftentimes, when Protestants bring forward an authority which they suppose to be admitted as infallible, great numbers of Roman Catholics will say, and say truly, that *they* do not consider that authority infallible. And though the authority produced be such as they would generally believe to be infallible, yet when they find it pronouncing decrees plainly contrary to Scripture, and to the sense of right and wrong, they look for some distinction to show that it did not act infallibly in that case. And even when no such distinction can be found, as in the case of the Council of Trent, which all Roman Catholics are expressly bound to believe, by the Creed of Pope Pius IV., yet, even in that case, there are numbers of Roman Catholics who would maintain their reverence to Christ, and their good faith and good feeling to men, at all hazard to the doctrine of infallibility. How many Roman Catholics are there in Ireland who know all the things that the Council of Trent has decreed, all the curses that it has pronounced? And if they do not even know of these things, how can they be charged with believing them?

This we believe to be the true reason why so many charges have been brought against Roman Catholics in general, which so many Roman Catholics feel to be false as applied to themselves. But we desire them to consider whether they can be blameless, while they do not take pains to set themselves right. We offer them now the opportunity of doing so; and we entreat and adjure them, by their regard to their own character, and by the love they bear to their country's peace, to vindicate themselves in our pages, to consider the charges that we have stated, and to say whether they believe these things, or whether they would admit any authority as infallible which pretends to decree such things. We look for their answer with anxiety and with hope.

THE IMMACULATE CONCEPTION.

In our first number we promised to give some documents, showing the progress of the controversy in the Church of Rome, about the question, whether the Blessed Virgin Mary were conceived subject to original sin, the question about which the present Pope wrote the letter which we gave in that first number.

We wish to go as far back as we can with this history; but we cannot find so much as any mention of the immaculate conception before the year 1139 or 1140. About that time a feast had been introduced in the Church of Lyons, in France, in honour of the immaculate conception. This seems to have been the first time such a thing had ever been heard of in the Catholic Church.

The famous St. Bernard, whom Roman Catholics call "the last and greatest of the Fathers," on hearing of this, wrote a letter to the Church of Lyons (Epistle, 174), in which he says, "We can never enough wonder that some of you could have the boldness to introduce a feast which the church has not the least knowledge of, which is neither supported by reason nor backed by any tradition." He says that this feast was founded on an "alleged revelation, which is destitute of adequate authority" (*ib.*, p. 391); he asks, "How can it be maintained that a conception which proceeds, not from the Holy Ghost, but rather from sin, can be holy? or how could they conjure up a holy day on account of a thing that is not holy in itself?" He says this feast "either honours sin, or authorizes a false holiness."

* Op. Vol. i., p. 390. Paris, 1839.

"Unde miramur satis, quid visum fuerit hoc tempore quibusdam vestrum voluisse mutare colorem optimum, novam inducendo celebritatem, quam ritus Ecclesie.